

Inscription found near Bhabra, three marches from Jeypore on the road to Delhi. By CAPT. BURT.

MY DEAR SIR,

I have the pleasure to send you for the Journal, copy facsimile of an inscription in the No. 1, or oldest Lat,h character, which I have lately been fortunate enough to discover upon a hill lying adjacent to a place called Byrath, which is situated at a distance of six kos from Bhabra, to the left, or east, of my route from Delhi to Jeypore, Bhabra being three marches from this place.

I found it on a hard, grey granite block, irregularly shaped, and measuring about two feet in two of its dimensions, and a foot and a half in the third; the weight of it is therefore inconsiderable, so that if the Society wish to possess so beautiful a specimen as it exhibits of the durability of an engraving executed upon that material, you have only to make their wishes known to Major Thoresby, who has kindly stated that he will, in that case, endeavour to obtain the consent of the people of the neighbourhood to its removal, when it could be transported to the Jumna on a cart, (a few men sufficing for its trip down the hill) and from thence be conveyed by an ordnance return boat to Calcutta at a very trifling cost.

Jeypur, 18th August, 1840.

I am, my dear Sir, yours truly,

To H. TORRENS, Esq.

J. S. BURT.

NOTE.—This inscription, which is in the oldest of the Lat,h characters, has been sent to me for publication by Capt. Burt, in copy facsimile. The discovery of such an exceedingly interesting historical relic, has added another to the list of most valuable contributions for which the thanks of our Society are due to that intelligent and indefatigable Officer. It is, as will be seen, another of *Asoka's* edicts.

Capt. Kittoe having most kindly offered to superintend the publication of the inscription, I will not rob him of the fruit of his research, by anticipating, in any observations of my own, the results which a careful examination of the writing led him, I think most justly, to deduce from it, both as regards the reading of the characters and interpretation of the words. A reading kindly supplied by Capt. Burt was of much value in determining the exact meaning of several of the characters, but as the one now submitted may be considered, with the united aid of Pundits Kamalākanta, and Sarodha Prushad, an emendation, it alone has been published.

The whole credit of the interpretation, and of the editing of this interesting inscription rests with Capt. Kittoe; and I will only state, I have addressed Capt. Burt, in hopes of obtaining from him traces of further Boodhist relics, as it would be likely that such should exist in the immediate neighbourhood of the site in which an inscription so remarkable was discovered.



Note.—By Captain M. Kittoe.

The above mentioned inscription is evidently one of Asoka's edicts, differing somewhat in style and language from those of the pillars and rocks, the character is however the same as No. 1.

The subject is the Budhist commandment, forbidding the sacrifice of four footed animals, and appears to have been addressed to offenders either of the Budhist faith, or perhaps to those who had not yet become converts, but still followed the laws of the Munis, i. e., the Vedas, which books are here condemned as "mean and false in their doctrine, and not to be obeyed;" in this point the inscription is curiously interesting; it is the only one yet discovered in which the Vedas are condemned by name.

With the aid of the learned Pundit Kamala Kanta, I have been enabled to offer what I trust will be found a tolerably correct version. I first transcribed the whole in Deva Nagri, supplying by guess the letters represented as doubtful or obliterated, when after reading it several times to the Pundit, he had no difficulty in rendering the whole in pure Sanscrit, from which language that of the inscription differs but very slightly.

From the style of the first sentence, I should be inclined to think that the chapter, (though in itself complete) may have been connected with others; for upon comparing it with the Lat,h and rock tablets, it will be found that all the leading chapters in those commence with the titles of Asoka in full; thus, "Devanum Piya Piya-Dasa Raja Evam aha," "the beloved of the gods, the much beloved Raja—thus spake," and it is only in the intermediate ones that "Piyadasi Raja" alone occurs; it would be therefore worthy of inquiry, whether any other fragments are to be found, also whether from appearances the spot indicates the former existence of any Stuppa or Deogope, or otherwise, that it may be presumed that the inscribed

block may have been brought from some such place in the vicinity, probably some hill, where caves and other Buddhist relics still exist.

The Pundit pointed out several orthographical errors, which have been corrected ; in the lithograph accompanying, I have distinguished such (as well as doubtful letters supplied) by their being dotted in outline only.—M. K.

Sanskrit Version by Kumala Kanta.

प्रियदर्शी राजा मगधे संघं अभिवादयमानं आहः ॥ अपवाधितं
पशु व्याघातितं विदितमेव भातिः ॥ अवतकेहा मावुद्भस्य स्वधर्म्यसंघे
इति गौरवं चोपसद्येव एके च भ्रान्ति भगवता बुद्धेन भाषिते सर्वं श्रेषे
भासिते वा इच्छुका भान्तिः ॥ प्रमया दिशा एवं स्वधर्मं चिरं सन्ती
ति केहोसन्तीति आलभे महिलोकान् तावतः इमानि भान्ति इमा
नि पालयन्ति विनयशमके अर्ह्या निवसन्ति अनागतभया मुनिगाथा
मौनेयसुते उपपत्तिः स पशौ एव लघौ वेदे मृषावाचः अधितिष्ठ भग
वता बुद्धेन भासिते । एतानि भान्ति धर्मं परि यानि यानि इच्छा
मि कतिवज्जका भिक्षुका भिक्षुक्यश्च अभीक्षणं श्रुत्वा वा उपधारयत
यूयं एवमेव उपासकाश्च उपासिकाश्च एतानि भान्ति इमं लेखापया
मि अभिमतं मेव ॥ ॥

The Original Pālī in Roman Characters.

Piyadasa lāja Magadhé sunghum abhi vadè manum áha : apa
badhitunch pusúva haltunch viditévé bhanté, àvutkéha ma Bùdhsí
Dhumsì sungh síti gulvéenchuna pusedèch aikachi bhanté ; Bhugvaté
Bùdhén bhasité suvéésú bhasitéva aichúkhabhanté pumiyaya disiya
hévum, sudhummé chílustíti, kéhostíti, alhami hkam tavuté ímani
bhanté ; ímpali yáyami vinyas makusé aliya vasani anàguté bhayani,
mùnigatha monagasocté ùpati supusina aiva, lugùlo vadé músava
chum, adhiogichya bhugvata bùdhén bhasité, aitaní bhanté ; Dhum
pali yayani, íchhami : kitibahúka bhikhpáyécha bhikhanniyécha
abhíkhnum súnúyúcha úp dhaléya yoova hévum, heva ùpaskacha ùpa-
siokacha aitaní bhanté : ínum likhapéyami ; abhi mitimé va ùntíti.

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